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The Anti-Slavery Reporter.

Anti-Slavery Jubilee.

**GREAT MEETING AT THE GUILDHALL,
IN THE CITY OF LONDON,
UNDER THE PRESIDENCY OF
H.R.H. THE PRINCE OF WALES.**

THE Guildhall of the City of London on Friday afternoon, August 1st, presented a remarkable scene in the gathering, under the presidency of the Prince of Wales, of persons of all ranks, of different creeds, and of both political parties, to celebrate the Jubilee of the Abolition of Slavery in the British Colonies, to pass in review the work of the British and Foreign Anti-Slavery Society during the last half-century, and to consider the subject of existing Slavery in various parts of the world. Lord Shaftesbury, who had promised to attend, had dictated from a sick-bed a letter declaring his satisfaction with the changes which he had lived to see. There were present the Right Hon. the Lord Mayor, M.P. (Alderman Fowler), Earl Granville, the Earl of Derby, the Archbishop of Canterbury, Cardinal Manning, the Right Hon. W. E. Forster, M.P., Sir Stafford Northcote, Bart., M.P., Sir H. Verney, Bart., M.P., Sir J. W. Pease, Bart., M.P., Sir George Campbell, M.P., Sir W. M'Arthur, M.P., Mr. Causton, M.P., Sir Wilfrid Lawson, Bart., M.P., Sir H. T. Holland, Bart., M.P., Mr. G. Palmer, M.P., Mr. Serjeant Simon, M.P., Mr. F. W. Buxton, M.P., Mr. Henry Richard, M.P., Mr. James Cropper, M.P., Mr. Sydney C. Buxton, M.P., Mr. Villiers Stewart, M.P., Mr. J. Errington, M.P., Sir T. D. Acland, Bart., M.P., Mr. T. B. Potter, M.P., Mr. C. Villiers, M.P., Sir J. Eardley Wilmot, Bart., M.P., Mr. J. Bryce, M.P., Mr. Thomas Loveridge (Chairman, and several Members of the City Lands Committee), Mr. F. W. Chesson (Secretary of the Aborigines' Protection Society), the Hon. T. W. Ferry (late Vice-President of the United States), the Rev. Canon Wilberforce, Archdeacon Farrar, Senor Zorilla (late Prime Minister of Spain), Sir F. Goldsmid, Sir John Gorrie (Chief Justice of the Leeward Islands), Mr. G. Baden Powell, M.A., C.M.G., Sir S. M. Peto, Bart., Mr. A. R. Scoble, Q.C. (son of the late Mr. John Scoble), Mr. E. N. Buxton

(Chairman of the London School Board), Alderman Cotton, M.P., the Baroness Burdett-Coutts, Mr. Burdett-Coutts, the Rev. Canon Garratt (grandson of the late James Stephen), Edward Lushington, Esq. (son of the late Dr. Lushington), the Misses Frere, Lady Buxton, Miss Gordon, Mrs. Forster, Mrs. Pease, and many ladies and gentlemen from all parts of the world. The Anti-Slavery Society was officially represented by Mr. Arthur Pease, M.P., President, Mr. Edmund Sturge, Chairman, Mr. Joseph Allen, Treasurer, Sir T. Fowell Buxton, Bart., Mr. James Long, M.A., Mr. E. Harrison, Mr. Stafford Allen, the Rev. Horace Waller, the Rev. J. O. Whitehouse, Mr. J. G. Alexander, and Mr. Charles H. Allen, Secretary.

On the dais, behind the Prince of Wales and the distinguished company, were two busts of Granville Sharp and Clarkson. These busts were decorated with flowers, by the order of the City Lands Committee, and in front of the dais were placed *the chains of Slavery* brought home from Zanzibar by the late Sir Bartle Frere, and kindly lent for the occasion by Lady Frere. There were also prominently displayed wooden yokes to which the necks of Slaves are fastened in the march of Slave caravans across the desert, and a long chain to which were attached twenty Slaves, taken from a gang captured by H.M.S. "London." The gang contained 170 Slaves, who had had no water for three days. The chain was lent by the Rev. T. L. Johnson, who had been himself a Slave for 28 years, and was present on the platform.

The great hall was densely crowded from end to end, and the audience was most enthusiastic from the beginning to the close. The Prince met with a cordial reception.

The Secretary of the British and Foreign Anti-Slavery Society (Mr. Charles H. Allen), read a list of names of those who were unable to attend, including Mr. Herbert Gladstone, Lord Salisbury, the Marquis of Lorne, the Chief Rabbi, the Duke of Argyll, the Duke of Norfolk, the Duke of Sutherland, Lord Morley, Lord Carnarvon, and Lord Shaftesbury.

The LORD MAYOR having, according to civic custom, taken the chair for an instant, then vacated it, and invited His Royal Highness to preside over the meeting.

The PRINCE OF WALES then rose amid enthusiastic cheers. He said—My Lords, Ladies, and Gentlemen,—At the express wish of the Lord Mayor, I have been asked to preside on this auspicious occasion. I need hardly tell you that in such a cause it gives me more than ordinary pleasure to occupy the chair at so great and influential a meeting as this. (Cheers.) I confess I had some reluctance in presiding to-day, feeling that others would accomplish the task far better than I should. (No, no.) But I also felt that possibly I might have some slight claim to occupy the chair on such an occasion as that of to-day, as so many members of my family have presided on former like occasions in connection with Anti-Slavery movements. (Cheers.) Let me say that my excuse for standing before you to-day may be given in the words used by my lamented father—(cheers)—on a similar occasion 44 years ago. They were these—"I have been induced to preside at the meeting of this Society from the conviction of its paramount importance to the greatest interests of humanity and justice." (Cheers.) This is a great and important anniversary. To-day we celebrate the jubilee of the emancipation of Slavery throughout our colonies; and it is also a day which has been looked forward to with pleasure and satisfaction by this excellent Society, which has worked so hard in this great cause of humanity. (Cheers.) As I said before, I feel, perhaps, I may have some slight claim

to stand before you, as members of my family have occupied a similar position. In the years 1825 and 1828, my uncle the late Duke of Gloucester—(cheers)—presided at meetings of the Society, which were numerous attended. The Duke of Sussex—(cheers)—did so in 1840; and you are well aware of the interest they took in promoting the objects of the Society by bringing forward questions concerning it in Parliament. (Hear.) In the same year my lamented father occupied the chair at a very large and crowded meeting at Exeter Hall; and I believe that occasion was the very first on which he occupied the chair at any public meeting in this country. We may be all proud, ladies and gentlemen, that England was the first country which abolished negro Slavery. (Cheers.) Parliament voted, and the nation paid, twenty million pounds to facilitate this object. (Applause.) Our example was followed by many other countries, though I regret to say that in Brazil and Cuba slavery still exists, as well as in Mohammedan and heathen countries. It is a very natural temptation that, in newly-peopled countries, and especially when the climate prevents Europeans from working, forced labour should be introduced. The Duke of Gloucester very properly said that "The Slave-trade can only be abolished by the abolition of Slavery; that while there is a demand there will be a supply; this is the keynote of the Society during its existence." (Hear, hear.) Principally owing to the indefatigable exertions of the undaunted Thomas Clarkson and his great Parliamentary coadjutor, William Wilberforce, the Slave-trade and the untold horrors of the Middle Passage were, as far as Great Britain was concerned, put an end to in the year 1807. The majority, therefore, of the Slaves in the West Indian Islands who received the benefit of the Emancipation Act were descendants of those Africans who had been originally torn from the forests of Africa. Speaking of the proclamation of the emancipation of the Slaves in the colonies, Mr. Buxton said:—"Throughout the colonies the churches and chapels had been thrown open, and the Slaves had crowded into them on the evening of the 31st of July, 1834. As the hour of midnight approached they fell upon their knees, and awaited the solemn moment, all hushed, silent, and prepared. When twelve o'clock sounded from the chapel bells they sprang upon their feet, and through every island rang glad sounds of thanksgiving to the Father of all, for the chains were broken and the Slaves were free." (Loud cheers.) I may mention that I have within a short time ago received a telegram from the President of the Wesleyan Methodist Conference of Burslem, congratulating me and you on the meeting of to-day, and stating that it was during the session of the Conference in 1834 that the abolition of Slavery in the West Indian Colonies became an accomplished fact—a consummation for which, as Wesleyan Methodists, they had universally prayed and laboured. They cannot, therefore, but profoundly rejoice at the jubilee of the great event, with its incalculable benefits, not only to the West Indies, but to all other peoples throughout the world. (Cheers.) It may not, perhaps, be generally known to you that Slavery was abolished in India in 1843 by the simple passing of an Act destroying its legal status, and putting the freeman and Slave on the same footing before the law. The natural result took place, and millions of Slaves gratuitously procured their own freedom without any sudden dislocation of the rights claimed by their masters. A plan similar to this would be found a most effectual one in Egypt and other Mohammedan countries. (Cheers.) This example was followed by Lord Carnarvon in 1874 on the Gold Coast of Western Africa, where he was able to abolish Slavery without any serious interference with the habits and customs of the people. (Hear, hear.) Under the influence of England, the Bey of Tunis issued a decree in 1846, abolishing Slavery and the Slave-trade throughout his dominions, which concluded in the following simple and forcible terms:—"Know that all Slaves that shall touch our territory by sea or by land shall become free." In connection with this there are two names which I cannot do otherwise than allude to to-day—that of Sir Samuel Baker, and one which is on everybody's lips—that of General Gordon. (Loud cheers.) You are well aware that during the term of five or six years that they were governors of the Soudan their great object was to put down the Slave-trade on the White Nile. They were successful to a great extent, but I fear they had great difficulties to contend with, and when their backs were turned much of the evil came out again which they had found on their arrival. I will now turn to Europe. The great Republic of France in 1848, under the guidance of the

veteran Abolitionist M. Victor Schœlcher and his colleagues, passed a short Act abolishing Slavery throughout the French dominions: "La République n'admet plus d'esclaves sur le territoire Français." (Cheers.) In Russia the emancipation of twenty millions of serfs in 1861 by the late Emperor of Russia must not pass unchronicled in a review of the history of emancipation, although, strictly speaking, this form of Slavery can scarcely be classed with that resulting from the African Slave-trade. In the United States of America in 1865 the fetters of six millions of Slaves in the Southern States were melted in the hot fires of the most terrible civil war of modern times. (Cheers.) Passing on to South America, and looking to Brazil, it may be noted with satisfaction that all of the small republics formerly under the rule of Spain put an end to Slavery at the time they threw off the yoke of the mother country. The great Empire of Brazil has alone, I regret to say, retained the curse which she inherited from her Portuguese rulers. At the present moment she possesses nearly a million and a half of Slaves on her vast plantations, many of whom lead a life worse than that of beasts of burden. (Hear, hear.) Now, having taken this glance at the condition of Slavery to-day, I will add, in the words of the Society, that "the chief object of this jubilee meeting is to rekindle the enthusiasm of England and to assist her to carry on this civilising torch of freedom until its beneficent light shall be shed over all the earth." (Loud cheers.) The place in which this meeting is held, the character of this great meeting, and the reception these words have received assure me that I have not done wrong in stating freely these objects. (Cheers.) One of the objects of the Society is to circulate at home and abroad accurate information on the enormities of the Slave-trade and of Slavery, to give evidence—if evidence, indeed, be wanting—to the inhabitants of Slave-holding countries of the pecuniary advantages of free labour, and to diffuse authentic information respecting the beneficial result to the countries of emancipation. The late Duke of Gloucester, in the course of a speech made by him in 1825, said that "his family had been brought to this country for the protection of the rights and liberties of its subjects, and as a member of that family he should not be discharging his duty towards them if he did not recommend the sacred principles of freedom by every means in his power." Most heartily and most cordially do I endorse his words. (Cheers.) I rejoice that we have on the platform the eminent sons of two eminent fathers in the work of abolishing the Slave-trade and Slavery, Lord Derby and Mr. Forster, whom I rejoice to see here, have a hereditary connection with emancipation. The late Lord Derby, then Mr. Stanley, was Colonial Secretary to the Liberal Government of that day, which had set before it the task of carrying through Parliament a measure which was to put a term to Slavery in all the dependencies of the United Kingdom. Mr. Forster's father, having taken his full share of the agitation which led to the abolition of colonial Slavery, went to Tennessee on an Anti-Slavery errand and died in that State. There are glimpses, ladies and gentlemen, in Mr. Trevelyan's *Life of Macaulay*, of the devotion with which this great movement was carried on. Zachary Macaulay, father of our great historian, was one of the chief workers in the cause, and it is said of him that for forty years he was ever burdened with the thought that he was called upon to wage war with this gigantic evil. In some of the West India islands the apprenticeship system produced worse evils than the servitude of the Slave. The negroes were theoretically free, but practically Slaves. The masters had been paid for their emancipation, but still held them to service. In a year or two the term of apprenticeship was shortened, and soon afterwards public opinion at home demanded and effected its complete abolition. There were four years of disappointment, trouble, dispute, and suffering in all the West Indies, except the island of Antigua, where the 'planters had preferred to make the change from Slavery to freedom at a single step. (Cheers.) Full emancipation of the colonies had to be enforced in 1838 by another Act, which abolished the transition stage, and proclaimed universal and complete emancipation. This Act only completed the work which 1833 began. The battle in which so many noble spirits had been engaged was practically won when the name of Slavery was abolished. The negroes of the West Indies look back to the 1st August, 1834, as the birthday of their race. The Emancipation Act, which on that day came into force, spoke the doom of Slavery all round the world. I have ventured on this occasion to touch on different topics and dates which I thought would be of interest,

but it is not my wish to weary you with longer details. Allow me to thank you for the kind way in which you have listened to the remarks I have made, and to assure you how deeply I am with you on this occasion, both heart and soul. (Cheers).

EARL GRANVILLE, who was cordially received, moved the following resolution :—"That this influential meeting, convened in the City of London, by invitation of the Lord Mayor, and under the presidency of His Royal Highness the Prince of Wales, in order to commemorate the 50th anniversary of the abolition of Slavery in British colonies, looks back with feelings of gratitude upon the Anti-Slavery work of the past 50 years, both British and foreign ; the great Act which proclaimed freedom in the colonies of Great Britain having been followed by the extinction of the legal status of Slavery throughout British India, the cessation of the Slave-trade between Africa and America, the abolition of Slavery by France, the emancipation of the Slaves in the Southern States of America, and the passing of laws which are paving the way for the speedy abolition of Slavery in Cuba, and have already led to its total abolition in one or two provinces of Brazil by the voluntary action of the local authorities." He said—I must first thank you for the kindness of your reception. I cannot help feeling that it indicates some sympathy with my embarrassment in being called upon, probably owing to the accident of my official position, to follow so closely His Royal Highness on this great occasion. I must say that the difficulty of my task is much lightened by what has fallen from His Royal Highness. The illustrious Prince, following the example of his noble father and of other members of the Royal Family, has not only presided on this occasion with dignity and grace, but with earnestness and power has given you a full summary of the history of this great question. (Cheers.) It would be idle for me to go into details upon that which you know so well—to describe the origin, the progress, and the horrors of the Slave-trade between Africa and America. You all know how it happens to have been suggested by one of the most humane of men, Las Casas, with a narrow-minded anxiety to protect the native Indian ; how it was stimulated by the European settlers in America ; how it was sanctioned by Charles V., by the Sovereigns of Portugal, and by other European Governments ; and how it lasted and flourished in all its horrors for 250 years. You all know how Granville Sharp—and I may be allowed to say that I feel proud that my name and title should be the same as that great man—devoted his life to this work, and how he obtained that famous judgment of Lord Mansfield, the most majestic decision that was ever delivered from a bench of justice. (Cheers.) His Royal Highness has alluded to the works of others—to Clarkson, to Macaulay, to Wilberforce, to Forster, and I could add, but it would be tedious and unnecessary, the names of many other great men, who are not lost to you. I would add the name of the Buxtons, several of whose representatives are living to this day. You are aware how the poet and the potter contributed their arts to awaken the national conscience, how great peers and illustrious commoners fought for this great cause. You remember how the persecution and the death of the missionary Smith stirred the enthusiastic indignation of the community of this country, and you are well aware that, just 50 years ago, when that great Act passed which we are met to celebrate to-day, the emancipation of British Slaves was a grand example of disinterested humanity. I can well understand His Royal Highness paying that graceful compliment to Lord Derby, who must look back with filial pride to the action of his father on those occasions. (Cheers.) By that Act a foul blot was taken away from the character of this country. A long struggle has followed—a struggle in which, I may be allowed to say, the office with which I have now the honour to be connected has worked with the cordial and persistent co-operation of the great Anti-Slavery Society. It is now 44 years since I had the honour of being appointed under-secretary to Lord Palmerston. I once heard it stated publicly by a noble friend of mine that Lord Palmerston was an idle man. If he had had the opportunities which I have had of observing how Lord Palmerston, over and above the overwhelming general work of the office, not merely superintended, but entered into, all the drudgery and every detail of the Slave-trade department, he would have been aware how absurdly ridiculous such a charge against Lord Palmerston was. I am happy to say—and the Prince of Wales has given you an example of it—that that long struggle has resulted in very

nearly taking away the guilt which has attached to Christianity upon this subject. I would only state that I agree with His Royal Highness about the difficulties that exist—the greater difficulties—in dealing with Mohammedan countries upon this subject. Slavery enters into some of their domestic and matrimonial customs. There are, I believe, Moslems who believe—or say they believe—it is a necessity of their religion. They say it is true that Mohammed promised rewards in after-life to those who emancipated Slaves in this life; but how are we to obtain those rewards in heaven if we have no Slaves to free on earth? (Laughter.) I am happy to say that the Egyptians, in whom we all feel so great an interest at this moment—(cheers)—will reap some of the rewards thus promised, and I believe that good work is being done in this respect, and to an extent more than appears generally known. I may perhaps mention that after the battle of Tel-el-Kebir I was most desirous of giving advice to the Egyptian Government of a very strong and drastic character, and I was rather deterred from proceeding to that by the invaluable advice of an earnest Christian, of a great enemy of the Slave-trade, and a great genius himself—I mean General Gordon—to whom His Royal Highness has alluded in such eloquent terms. (Loud cheers.) I have since come to the opinion that it is better I should have deferred what at that time would have been possibly injudicious and premature. I may mention that in Turkey great progress has been made, owing to the energy of our consular and diplomatic representatives, owing to the work of our cruisers, owing, I am bound to say, to the co-operation which the Sultan's Government has given to the prevention of the Slave-trade, and the general readiness of the local authorities to emancipate all ill-used Slaves, I am happy to say in Morocco within the last two months a decree has been obtained prohibiting the public auction of Slaves, and we have given full notice that, not only as regards British subjects but also as regards British-protected persons, they are absolutely forbidden from owning Slaves themselves. (Cheers.) Perhaps you will allow me to say one single word about the East Coast of Africa. Thanks to the work of Sir John Kirk, thanks to the friendly action of the Sultan of Zanzibar, immense progress has been made in this respect. I may mention a circumstance which has only just been brought to my knowledge by Sir John Kirk, but which is eminently satisfactory in that respect. In the first place, I may say that we expected very great help from the establishment of vice-consuls on the mainland—a measure which has always been advocated by the Anti-Slavery Society. I can only directly allude particularly in the presence of my right hon. friend Mr. Forster, to the subject of the extinct Congo Treaty; but I am quite sure that he will admit that there were provisions in that treaty which would have given very great facilities to our consuls in preventing Slave raids. The circumstance to which I was about to allude is this—that after the withdrawal of all our cruisers from the spot where every native dhow could be searched which passed through the passage to Zanzibar, although many cases were brought into court, there was not a case of a fresh Slave to be found. This result is satisfactory as to the changes we have lately established there. I think the statement in the resolution which I have the honour to move gives with no undue triumph the result of the work which has been done both with regard to Slavery and with regard to the Slave-trade; and if I have given any more facts in addition, I think we may congratulate ourselves on the result which has been obtained. (Cheers.) But this is not the only side to the question. It has been said, and with great truth, that legitimate trade is the best antidote to the Slave-trade. Now this is perfectly true. It is found more lucrative to sell produce than to sell Slaves; but, on the other hand, it must be remembered that produce is the product of labour, and that that creates an increased wish to obtain hands at any risk, at any price, and in a way which is full of evil in itself; and this feeling is not merely confined to African traders, but it extends to the French, the Portuguese, and to other nationalities, and, I am sorry to say, even to our own colonies in the South Sea. This desire to obtain and to keep labour too often suggests methods to be adopted which are very difficult indeed to distinguish practically from Slavery itself. (Hear, hear.) This is a growing evil, with which it is difficult for the English Government to cope. It is almost beyond the grasp of the Anti-Slavery Society, but I am certain that they can perform no greater duty at the present moment than carefully to consider what conditions—efficient, and at the same time practical and reasonable—could be adopted by

Her Majesty's Government to cope with this great and this growing evil. When I look at this assembly, presided over by the illustrious Prince the Heir-Apparent to the Throne, with eminent men in all the walks of life in this country, of different professions, of different pursuits, of different religious denominations, of different political parties, all absorbed this afternoon by one philanthropic idea, I feel ashamed at having occupied so much of your time by any words which have fallen from me. When I look at the names of the speakers who will address you, I am aware that addresses will be heard which will stir your minds and go straight to your hearts. I am afraid there is one element of excitement which will certainly be wanting to the discussion this afternoon. When Fox, Pitt, Burke, and Brougham thundered, when Buxton, Erskine, and other great men all used their reasoning powers and their eloquence to get rid of this accursed institution, there were still persons found to argue against their reasoning and to resist their appeals. Statesmen were found who urged the miserable plea that Slavery could not be abolished on the ground of the rights of property. Men of business were found to defend it on the score of its legitimate profits. There were—and I wish to say this in a whisper, lest it should catch the Lord Mayor's ear—there were Aldermen of the City of London, members of the City of London, who confidently predicted that the abolition of the Slave-trade would be the complete ruin of this great metropolis. (Laughter.) I am sorry to say that there were even gallant naval officers who denied and derided the horrors of the Middle Passage. And now I venture to say that in this great assembly there is not one man—I am perfectly certain there is no woman—whose heart does not beat with exultation and with patriotic pride in the knowledge that the proud boast in the resolution is yet but a plain and unexaggerated statement of facts.

SIR STAFFORD NORTHCOTE, M.P., who was received with cheers, seconded the motion, and said that if the noble lord who had preceded him had thought it necessary to apologise for any shortcomings in his speech, it was far more necessary for him to do so. They had had laid before them, by His Royal Highness the chairman, a history of the Anti-Slavery movement and of the present position of the question, and they had heard also the eloquent address of Lord Granville. It now only remained to him to say a few words respecting the spirit in which these achievements ought to be regarded. It was quite right that this should be termed a "jubilee," for a jubilee in relation to the releasing of the Slave from captivity was the term in Scripture for the rejoicings of the Israelites, at which period the Slave was to be set free. (Cheers.) There were two kinds of thankfulness—there was that which was expressed in the well-known sentiment "Rest and be thankful," and there was the kind of thankfulness expressed in the noble words of Scripture where St. Paul "thanked God and took courage." It seemed to him that this was the occasion on which, looking back, it behoved them most emphatically to thank God and take courage. Lord Granville had referred to one of the great differences between the present day and the time at which this work was begun. He had told them that in the days when the battle was being fought there were men of high position and of high character who were alarmed at what was undertaken, and who feared for the evils which they thought they saw were coming on their land in consequence. We could hardly realise now the feeling which animated those men. And yet he remembered a story that was told by Mr. Wilberforce to a friend of his at the time, that when he was about to make a motion in the House of Commons, or to publish a pamphlet, he said: "I feel like a man who is stepping into a shower-bath and just about to pull the string. I know that all kinds of evil things will be said against me, but I am prepared for it all." Now if Mr. Wilberforce was thus enabled to resist all the shafts of calumny and to overcome all the discouragements that stood in his way, it was because he undertook his work in the fear of God. He devoted his life to two great objects—the abolition of Slavery and the regulation of morals which he thought he could accomplish in England. The greatest changes had occurred since the Act of Emancipation. That Act had put an end to the ill-treatment of the negro; but no greater change had been made than that which had occurred in the spirit of the nation in this matter, and surely it was an illustration of the "quality of mercy" of which Shakespeare wrote, for truly it had been "twice blessed"—it had blessed those who gave the freedom, and it had blessed those who had

received it. (Loud cheers.) In this matter they had deep reason to be thankful for the position which England had been allowed to take in this great controversy. They knew what that great position was; they knew how it astonished the world, and how it astonished ourselves, that this island had spread itself in its intentions and designs over so large a portion of the world's surface, and what responsibility it had taken upon itself in consequence. This position had brought us into communication with every portion of the globe where Slavery prevailed. It gave us great opportunities, and we must see that they are not neglected. England's mission was not to magnify herself and speak of the greatness she had achieved: it was rather to look to the happiness and the advancement of the world. There were lines written by a great poet which were originally applied to the great Empire of Rome, but which were applicable to England. They spoke of that which became an Imperial race, and of the aptitude of other nations for other arts and sciences. It was the Imperial position and the boast of England to release the captive, and set free the Slave; and, in the words of the poet to whom he had referred, he would say: "These are Imperial arts, worthy thee." (Cheers.)

The ARCHBISHOP OF CANTERBURY, in supporting the resolution, said that the plain fact of history, that good men and great fifty years ago had differed utterly from the now universal sentiment, seemed to us inexplicable. Progress consisted in this, that the weakest of one generation stood where the strongest of the former could just stand. Gratitude was the key-note of the resolution he was to support, and we might be grateful indeed for progress so rapid, a progress in which he was persuaded that Christianity itself was involved. The New Testament contained scarcely a word which expressed condemnation of Slavery. But the Apostolic definitions of the mutual duty of master and slave were the ruin of the whole social and legal structure of Slavery, so vast and so deeply founded. The Church instantly took up that change. The Slave received the highest gifts of the Church, while the master might be seen waiting without as a catechumen. Till then there had not been in the whole world the slightest inclination to relax one point of servitude. The work had gone forward since then continuously. But who would have thought that, after centuries of gradual liberation, the whole "abyss of human misery which no eye could bear to fathom" (so Mommsen spoke of Roman Slavery) should be dug again in the heart of Christendom deeper than ever? The list of countries which had been read swept the eye over the most various scenes, in each of them one terrible figure, the Slave; and then in each of them that Slave liberated. In Slavery we had had our full share—Slavery without marriage, without religion, with nothing but oppression; and gratitude was indeed due from us, in that from us the restitution had begun, and while this day had heard the expression of our sorrow that in the last-named great empire of Brazil Slavery was still maintained, yet this day also (if he understood it aright) the news of the morning told us that the Brazilian Ministry were at this moment prepared to dissolve their Parliament upon this very question if emancipation could not otherwise be secured. We were not ourselves wholly free as yet from every taint. The "labour traffic" was but an *alias* for the "Slave trade." Charles Sumner had said so long ago. And to-day Lord Granville had spoken of the labour traffic as a "growing evil." It was ours to resolve that from to-day it should be a dwindling evil. Another distinct ground of gratitude was the gradual substitution of free people for hunted nations in Africa itself. What the degradation and steady defacement of a "hunted nation" was, had been related in many able reports, such as Sir B. Frere's to Lord Granville, or Mr. Cooper's "Lost Continent." He urged the Society not to be afraid of the reproach of being "sensational" so long as the accounts which they gave were not fictitious or exceptional, but truthfully described the average common evils of the system. It was not their fault that they were too dreadful to describe. It was not fastidiousness or horror which would reach the evil; nothing but sympathy and action could. It was their part to awaken a true perception of how large the remnants of practical and actual Slavery were still. Public indifference would indefinitely continue them. Public expression would as certainly eliminate them. Slavery ought to be past and gone. The typical bondage of Egypt had lasted but 430 years, and negro bondage had overlapped that already in the world, for it was in A.D. 1444 that it began in the intercourse of Portuguese and Mohammedans. He recognised to the full the bounden duty of the clergy to constant and direct feeling on

this great question. Meantime, for what was past let them express gratitude to the God who had worked on through the great men who fearlessly and perseveringly had served Him herein, and pray that His work might continue to the full end.

SIR HARRY VERNEY, M.P., also supported the resolution. The hon. gentleman said:—The reason to which I ascribe the privilege of addressing you is that my advanced age enables me to speak as one who, fifty years ago, voted for the abolition of Slavery. (Applause.) I am the only one who did so now on this platform. I am rejoiced to address such a meeting as this on such a subject. I have seen the horrors of the Middle Passage and have been on board the ships. The lives of many negroes, men and women, were sacrificed while driven from their homes in Africa to the coast. I have seen them after their arrival in the bay of Rio Janeiro in the Slave-ships, the lower deck entirely covered with men lying chained side by side, and so close that I had difficulty in picking my way from one end to the other without treading on them, the deck so low—not much higher than this rail—that I had to bend almost double, and in an atmosphere of the most dreadful stench that I ever encountered. The dead were lying among the living—I saw three dead bodies, which it was not allowed to throw overboard during day light. On the upper deck were boats full of boys, grimacing in red caps, which had been given them to keep them quiet. From the ship the Slaves were taken to the market, where they stood, men and women alike, without any clothing while the buyers came to examine them. They pressed and pinched the flesh of their poor victims in all parts of the body, to satisfy themselves of the health and strength of the article before concluding the purchase. There I saw some man or woman of noble bearing tattooed all over, with a countenance betraying horror, detestation, and shame, while treated with such indignity. No one was spared. Each must open his or her mouth while the buyer examined their teeth, and each must submit to all the buyer chose to inflict. You saw his lustful or cruel look, while the driver with his whip was standing by. Then I have seen them working out their lives on the plantations, and the driver, some tall, powerful negro, seemed partly rewarded for the performance of his dreadful office by the gratification of a lust of cruelty, a delight of inflicting suffering. All these scenes are present to me at this moment. I was very intimate with Mr Wilberforce during the latter years of his life, and well remember his eloquent denunciation of Slavery and his efforts for its abolition. I cannot forget what took place at his funeral. The members of the House of Commons, assembled in the House, were marshalled by Sir Robert Inglis and Sir Fowell Buxton. Some-one took my arm, and we walked out two and two. I did not see who was my companion until, in the lobby, I looked round and saw that it was Sir Robert Peel. We crossed the road slowly to the door of the Abbey at Poet's-corner, and then all round the Abbey, pausing from time to time for ten minutes or a quarter of an hour. Sir Robert Peel said, "This I consider the highest honour ever paid to any Englishman. At Pitt's and at Canning's funeral the House attended, but it was by a vote of the House. Now we are all here, every member, spontaneously—(cheers).—without any vote or resolution. It is a tribute, perhaps never exceeded, to virtue, religion, and successful effort in a great cause." None can feel more strongly on such a subject, interesting and important to the nation, than those who, being of great age, know that their life is nearly at its end, who have witnessed the greatness of our country and the excellence of our government compared to any other in the world. I hope that some words which fell from Sir Stafford Northcote will not be forgotten by us—"Thank God, and take courage." Yes we have indeed reason to thank Him for the past and to bless Him for the great sacrifices which our country has been permitted to make in the Anti-Slavery cause; but let us also take courage for the future, and not relax our efforts until this dreadful crime of Slavery, the most foul and inhuman that ever disgraced our race, is swept off the face of the earth. Much remains still to be done. Let us never give up the struggle until the victory is fully won. (Hear, hear.) Do not let us allow ourselves to be deceived by the pretence of the "*Libres Engagés*," put forth at Réunion and Bourbon. We must not forget those who laboured together with Clarkson, Wilberforce, Thornton, and others, and those who persevered in the work after Wilberforce's death. I am the witness of the untiring efforts of those who met at Doctor Lushington's home in Great George-street during several sessions, and were guided by that eminent lawyer and

statesman, who gave up his time and his matured wisdom to a cause which he felt more precious than any that could occupy his great professional ability. I rejoice that he is represented among us on this platform to-day. I thank your Royal Highness and this company for permitting me to address these few words to you. I am sure that the affection of every individual in this assembly will be drawn to His Royal Highness, and even the monarchy strengthened, by seeing that he takes part in subjects of this sort. The hon. member resumed his seat amidst cheers again and again renewed. (The Resolution was carried unanimously.)

LORD DERBY, who on rising was greeted with cheers, renewed again and again, moved, :—
 "That this meeting, while fully recognising the great steps made by nearly all civilised nations in the path of human freedom, has yet to contemplate with feelings of the deepest sorrow the vast extent of Slavery still maintained among Mohammedan and heathen nations, producing as its consequence the indescribable horrors of the Central and East African Slave-trade, as fatal to human life on shore as the dreaded Middle Passage formerly was at sea. In view of this appalling state of things, this meeting pledges itself to support the British and Foreign Anti-Slavery Society in its efforts to urge the Governments of all Slave-holding countries to put an end to Slavery as the only certain method of stopping the Slave-trade." He said,—
 Your Royal Highness, my Lords, Ladies, and Gentle men,—I have no claim to address you arising out of such experiences as those which Sir Harry Verney has called up for your benefit this afternoon. I have been asked to come here in a double capacity—partly as the Minister who for the time being represents that department which was most immediately concerned in the construction and working of the Emancipation Act, and partly as the son of the Minister to whose lot it fell, while holding the same position 50 years ago, to pass through Parliament that great historical measure. Many people may ask—I was myself at first inclined to ask—why, with so many questions waiting for solution which concerned the present and the future, go back upon the past, and indulge in singing songs of triumph over a victory won 50 years ago? But I think the answer is plain, when we consider that Slavery in some shape has prevailed in every organised society of antiquity, and was, indeed, the basis of ancient European civilisation. The date of its disappearance from the civilised world—for it practically received its death-blow in 1834—is a historical landmark, interesting, not merely to philanthropists, but to all thoughtful students of the evolution of society. It would be an interesting question, but hardly suitable for this time and place, for anyone to examine the moral and intellectual causes which brought about that remarkable change. Much, I think, was due to the great humanitarian and popular movement which pervaded all Europe in the latter part of the 18th century, something to the sense of popular favour, something to the excess to which the Slave system had been developed—for it is more easy to understand and to excuse purely domestic Slavery, where some human relations exist between master and Slave, than that which takes the form of vast gangs owned and worked for profit by a master who does not even know his Slaves by sight; something also to an economical cause—the growing perception of the fact that compulsion cannot produce intelligent labour, and that, in the complicated industrial operations of modern life, intelligence is more necessary than mere brute force. (Hear, hear.) At any rate, to whatever extent that cause may have operated, the lesson has been learnt. (Cheers.) We have seen that no Slave-driver's whip can develop industry as it is developed among freemen, by the fear of want on the one hand, and the prospect of fortune on the other. (Cheers.) We have seen, too, that not only are the workers better off under freedom, but that employers of free labour can make their business more profitable than even Slave-owners were able to do. The Slave States of America were never rich as a class. The great capitalists of America all come from the North. (Hear, hear.) In the case of the negro, I do not believe that any expectations have been disappointed except such as were pitched unreasonably high. Perhaps we appreciate more justly the influence of heredity than men did half a century ago. When we consider that the negro population of our colonies had been Slaves for a generation or two, and absolute savages before they were made Slaves, the wonder to my mind is not that they should come short of a European standard of civilisation, as no doubt they do, but that they should have done as well for themselves as on

the whole they have. (Cheers.) In Barbados they work as steadily as English labourers. In Jamaica there is a very large exodus of negroes who go freely to the hard labour and unhealthy climate of the Panama Canal, tempted by the high rate of wages offered. In some islands, I admit, their condition is somewhat torpid and stagnant; but at the worst they are quiet, unaggressive, and only ask to be allowed to lead their own life in their own way. (Hear.) I do not certainly expect that the West Indies will ever be what Australia and Canada are; but I see no reason why they should not enjoy a very fair measure of prosperity, and be happy in a quieter fashion. And it ought not to be forgotten that where the West Indian negro is not industrious the cause is not merely his position of freedom, but the combination of very few wants with unlimited land on which to squat. But, after all, the question what may be the future of the negro race is one with which we are only indirectly concerned. What does concern us is that we should do our duty by them. (Cheers.) Let them have freedom, let them have a fair chance, let them be fairly matched in the race of life; and, whether they win or lose, our responsibility is covered. (Cheers.) We are not answerable for their doing well; we are answerable for putting no obstacles in their way to prevent their doing well. I have spoken of the English Act of 1834 as having practically given the death-blow to Slavery throughout the world. I do not think that is saying too much, for we know the force of public opinion. All of us leave a good part of our consciences in our neighbours' keeping—when one country condemns an institution, and makes great sacrifices to get rid of it, others are pretty sure to follow suit; and in the case of that emancipation on a far greater scale carried through under less happy auspices by the United States, I think it is indisputable that one at least of the principal operating causes on the American mind, one of the main supports of the emancipationist movement in its earlier stages, was the dislike to seem to lag behind England in a question of political progress. (Hear, hear.) There is only one thing more that I wish to say about the legislation of 1834. It was essentially honest legislation. There were many persons who thought that the planters—the owners of Slaves—ought to bear the whole loss that followed on their Slaves being set free. I am not surprised that that view was taken. There is plenty of cheap philanthropy going, and always was. (Laughter.) And no doubt it is a tempting thing to relieve your neighbour in distress at somebody else's cost, and not out of one's own pocket. But the Government and Parliament of that day did not see it so. They recognised the fact that the Legislature which had permitted and sanctioned Slavery was just as much responsible for its existence as the individuals who happened to own Slaves, and they paid honestly for the rights which they swept away. (Cheers.) I believe that that act of justice was an act of policy also. (Cheers.) It showed all England that we were in earnest in the matter; it disarmed local opposition, which would otherwise have been naturally very bitter; and it gave to the legislation of 1834 a character which it would not otherwise have had—a character of national self-sacrifice and of generosity, as well as of justice. Now, as to the resolution which I am to move, I need not spend many words upon it. It comes to this—that the Slave-trade, which we are making so many efforts to put down, never will be put down thoroughly while Slavery exists. Well, I accept that doctrine. I believe it is the truth. (Cheers.) Smuggling never has been checked until low tariffs made it not worth while to smuggle. And we must recollect that the Slave-trade is no imported or foreign calamity in Africa. It is a native of the soil. It has existed as far back as we can trace anything African. Our sable brother has been in the habit of catching and selling his brothers whenever and wherever he got a chance, and he will go on doing it so long as he can find a market. No doubt we have checked the Slave-trade on some routes and in some districts; but against that gain we must set the enormous increase of suffering that follows when Slaves are driven in haste, and through desert and unfrequented districts, in order to escape capture. I am quite sure that until Slavery dies out in Asia, and at least in the partially civilised parts of Africa as it has in Europe, you will never thoroughly get rid of the Slave-trade. How that is to be done—when it can be done, through what agencies, and in what countries first—is not a question which can be settled by an off-hand sentence at a public meeting. But that it ought to be done—that it can be done, and that in time it will be done—are matters about which I entertain no doubt, and, that being so, I have much pleasure in proposing the resolution. (Loud cheers.)

Mr. W. E. FORSTER, M.P. :—Your Royal Highness, my Lord Mayor, my Lords, Ladies and Gentlemen,—This is a great meeting on a great occasion. But we must not be content with giving thanks for the past, we must think of the future. It is well that England's future King should, in this old historic hall, the centre of England's busy life, and with the invitation of you, my Lord Mayor—the representative of English municipal institutions and freedom, and supported, as he has been, by the leaders of religious and political activity in England, irrespective of creed and party—it is well that he should preside on this commemoration of one of England's greatest acts ; and you will all feel that he has done it in a manner and with words worthy of the post he now occupies, worthy and consistent with what he does for the people over whom he will be called to reign, worthy, I may say, of the traditions of his family, of the feelings of his mother, and the acts of his father. But allusion has been made to the champions of the cause in times past, and it is well to acknowledge the services of those who worked in this great cause, when, indeed, it was hard work, and who gave themselves up to devote their lives to it. But it may be well to imagine what they would say to us if they were here to day. What would those champions say to us ? "Give God the glory," they would say, "we want no thanks—give no praise to us ; we have been engaged in this great work, but strive you to complete it." Much has been done in this great work towards preventing man from enslaving his fellow-man, but much yet remains to be done. Lord Granville stated that the Christian Slave-trade was abolished. What a humiliating thought is contained in these words—"The Christian Slave-trade has been abolished !" It is eighteen centuries since the Christian era had its birth, and yet it is in the memory of us all that British, American, Spanish, Portuguese, Brazilians—all have in our time kept up the evils of the Slave-trade. We can all look back to the time when a Christian in Virginia bought Slaves to sell on the plantations of the South, and when hundreds and thousands were every year torn from their homes, and crammed in those vessels. And what for ? That those of them who were not stifled on the passage might be worked to death in Cuba or Brazil. Well, that has ceased, and the Christian Slave-trade is dead. And Christian Slavery is dying—it is not dead yet ; it dies hard. Allusion has been made to Brazil. It was a very hopeful sign when the first news came that the Ministry of Brazil are going to appeal to the country why Brazil should not follow the example set her by England. Oh, when this wonderful nineteenth century, when its history comes to be read, there will be many marvellous facts that will be recorded ; but there will be acts, I think, that will stand out in greater prominence than others. The American Slave-power made the greatest effort that since the beginning of the Christian era has ever been made to throw back the progress of civilisation, and for a time it seemed as if they would succeed ; and, though that effort was frustrated, and Slavery ceased amongst all English-speaking people, it was by the most disastrous and bloody civil war ever known in the history of man. Well, in the words of the resolution before us, what we have to do is to deal with the Mohammedan Slave-trade and Mohammedan Slavery. It may be said, "What have we Christians to do with Mohammedan institutions ?" Well, Christ died for all men, for Mohammedans as well as Christians, and He has taught us to do to others as we would be done by. Again, we in England consider that it is our duty, perhaps our interest, to interfere ; and to accomplish that involves the exercise of great influence bearing over them ; and this is a matter which, like all matters, perhaps more than any other, is one in which duty is measured by power. Now, there is a difference, and a very great difference, between Mohammedan Slavery and Christian Slavery. In some respects the difference is hopeful ; it makes us think that, although it has long been a Mohammedan institution, and although one of the speakers said it was bound up with the social life of the country, we may hope that before long it may cease. One is, I believe I am right in saying, that by the law and teaching of Mohammed it is not legal, according to Moslem law, for one Moslem to make a Slave of another Moslem ; but there has been no Christian law which has freed the Slave on account of community of religious creed. Well, the question is—What can be done about Mohammedan Slavery ? If there is more of domestic Slavery, the Slaves are in some respects better treated. There are repulsive conditions to that domestic Slavery, to which I cannot

allude in this meeting; but I believe that the state of the Slavery in Europe, as to those Slaves that are torn from Africa and sent across the Red Sea, is very similar to what it was in the Southern States of America. There is no difference in this respect, that the Slave-trade, and the supply of the Mohammedan markets is as horrible and cruel as where the Slave was driven across the Atlantic. I wish that some of you present would call upon your imaginations, and do what the champions of this old cause have done—try to realise what those terrible sufferings are—try to realise the agonies of the march of the caravan of men, women, and children across the desert, left to die when there is no chance of their living and reaching the shore; so that, as one of the travellers says, the caravan route is found by the skeletons of the Slaves. Try to sympathise, if you can, with what must be that suffering. It is by realising what these sufferings are that we shall come to the determination that this work shall be finished, and that we shall feel that to say we have done our work in this cause would be the greatest possible mistake that could be made. There are great difficulties, but England has much power, and we must remember that this power which we have in Mohammedan countries was given us to do our duty with; and that, if we do it not, before long we shall lose that power, and much other power besides. We know what the Abolitionists did not know. Lord Granville was quite right when he said that by the working of the laws in Egypt at this moment there is much more freedom given than we are aware. The Prince has alluded to that meeting, which I can well remember, when his honoured father made his first public speech, and took part in the large meeting held in Exeter Hall, in the hope of thus dealing a great blow at Slavery and the Slave-trade. There is great hope of what is being done at the present moment in the Congo, and great credit is due to the King of the Belgians, who, at enormous expense and cost of money, is opening out that continent. I greatly rejoice to see this meeting, and I believe this means a new departure, and a determination to carry on the work and strengthen the hands of this Society for what it has to do, for there is a notion that, as we have got rid of Slavery, there is nothing more to be done. One word more. It is only due to those who have worked hard that I should not let this meeting separate without doing what this most modest of men would find fault with me for doing, and alluding to the name, honoured in the Anti-Slavery cause, of my old friend Mr. Sturge. I look back to my boyhood, and he then looked as old as he does to-day; and to-day he looks as young as he did then, and many years younger, and with that energy which seems his characteristic; and now, in his declining years, when even he cannot last much longer, I rejoice that he should be here to-day, and feel that we all are determined to go on with this work; so that, if not in his lifetime, in the lifetime of many I see before me, this great blot on civilisation will be swept away, and man shall cease from enslaving his fellow-man. The resolution ran as follows:—"That this meeting, while fully recognising the great steps made by nearly all civilised nations in the path of human freedom, has yet to contemplate with feelings of the deepest sorrow the vast extent of Slavery still maintained among Mohammedan and heathen nations, producing, as its consequence, the indescribable horrors of the Central and East Africa Slave-trade, as fatal to human life on shore as the dreadful Middle Passage formerly was on sea; in view of this appalling state of things, this meeting pledges itself support the British and Foreign Anti-Slavery Society in its efforts to urge the Governments of all Slave-holding countries to put an end to Slavery as the only certain method of stopping the Slave-trade."

CARDINAL MANNING, in supporting the resolution, said:—Your Royal Highness, my Lords, Ladies, and Gentlemen,—If, after the powerful and luminous speeches which have been delivered, I were to detain you, sir, with many words, I should do very ill. I therefore shall endeavour to say the little that falls to my lot as briefly and in as few words as possible. I confess, when I heard the letter of Lord Shaftesbury, conveying to us the tidings of his illness, one part of the happiness I hoped to have to-day was taken away. I believe Lord Shaftesbury would have been the one solitary person present, at least taking part in this meeting, who, in the year 1833, took part in the great act of our Legislature by which Slavery was abolished. But I rejoice to see that Sir Harry Verney, who, with so signal a devotion, made himself aware of what the Middle Passage was, is here to-day, and, in his venerable old age, gives his

testimony, and, with us, thanks God for the achievement of that work. Now, sir, the resolution which has been already passed, has been described as a resolution of thanksgiving, and I believe I may describe the resolution in my hands as a resolution of action. It is for the future, and of what we are to do. And it contains two things—the one a pledge which this meeting is to give, and the other a description of the Christian urgency which we are hereafter to apply. We have heard already that there are difficulties in the way of urging foreign governments and foreign people to emancipate their Slaves. I fully admit this truth. There are three kinds of urgency. There is the urgency of diplomatic delicacy and secret communication, which has been already so well applied by the noble earl who moved the first resolution. We know what those acts have done. In dealing with the great empire of Brazil, it must be, no doubt, an urgency of great delicacy. But there is a second kind of urgency. There are tracts on the Eastern Coast of Africa where I know of no diplomatic delicacy that would bar our passage. At all costs the Slave-trade must be made impossible, and it can be made impossible by the urgency of Christian chivalry. It should never be suffered that the paths of the sea should be polluted by the horrible traffic of these man-stealers, who, in God's word, are classed with manslayers, and with the murderers of fathers, and the murderers of mothers. Our cruisers have long ago cleared the Western coasts of Africa; and they can blockade the Eastern. But it would appear to me that there is another urgency that may be applied, and, if I make bold to speak of it in the hearing of the noble Earl behind me, I do so with the greatest delicacy and respect. We are told that Slavery exists to this day in the great Mohammedan world. Sir, England, by the direct providence of God, is now planted in the heart of that Mohammedan world. Egypt is the heart of that great Mohammedan world, and it is the very heart of this abominable traffic. We are at the heart of Egypt, under conditions and circumstances of which I hardly venture to speak. But of this I am confident, that the power of the Khedive is dependent on the will of Europe, and that the European Powers who are now in conference—I speak with great respect—would have the right to tack certain conditions to their Money Bill. It would seem to me that they possess the power at this moment which, if they exercise it with European concert and resolution, would abolish this Slave-traffic. But His Highness the Khedive has, we have been told, expressed himself in favour of the abolition of the Slave-trade. And, further, the Khedive is dependent on England for more than money. He has not forgotten by what Power he was rescued from his peril at Alexandria and at Tel-el-Kebir from that hour till now. And, when we speak of urgencies, surely here is an urgency which will not exceed diplomatic forms, but will carry a significance which all men will understand. And now, sir, if I may be permitted in any degree to criticise the resolution which has been committed to me, I would say that it has been drawn with a temperance of language which I fear I should not have been able to command. The words of this resolution refer to the horrors of the Middle Passage. When I read the reports of this Society I do not regard them as sensational. I believe that they are founded on fact. We are told that Livingstone, whose name cannot be mentioned in this hall or anywhere without awaking the sympathy of all Christian men, has left it on record as his belief that half-a-million of human lives are annually sacrificed by this African Slave-trade. This horrible traffic runs in three tracks, marked by skeletons, from the centre of Africa towards Madagascar, towards Zanzibar, and towards the Red Sea. Also, we are told, that of those who are carried away by force, as Mr. Forster has stated, some are so worn out by fatigue as to die, others falling by the way are slaughtered by the sword, so that of this great multitude only one-third ever reaches the end of their horrible destination. It would seem to me that never in the Middle Passage was murder and misery so great. And, again, what was the market supplied by the Middle Passage? It was our West Indian Islands and the plantations of America. What is the market supplied by these three routes? It is the countless millions of the whole Mohammedan world, which reaches from Morocco to our Indian frontier. The demand is in Cairo, in Constantinople, and throughout the East. I will not enter into the abominations of that detestable traffic. Mr. Forster has said, with the characteristic delicacy which is peculiarly his own, that he could not here in this assembly state what he knows. I may only then say that this Slave-trade is marked by

elaborate and exquisite outrages and violations of the laws of God which were never known except in some accidental enormity in that old Slave traffic for which England was responsible. I feel, therefore, that the language of this resolution is singularly temperate. Well, now, for what are we here to-day? We are here, first, to pledge ourselves—and I believe none here can have listened to the words spoken to-day who will not be willing to pledge themselves for the rest of their life—to do all in our power to put down this enormous and intolerable crime against God and man. And what, then, are we to do? This British and Foreign Anti-Slavery Society, as it is now called, some forty or fifty years ago, had another title. It then confined its operations to our West Indian colonies. It has now taken a title including all Slave-holding countries; and it will create in every country where Slavery exists, and I may say where Slavery happily does not exist, a large Anti-Slavery movement, which will unite with us in creating such a European and world-wide public opinion as shall at last extinguish this hideous traffic. As a first step there ought to be a large increase in its annual income. At this time it has only about 170 subscribers, for I took the pains to count them; and next there must be a wide diffusion of knowledge, and knowledge is but slowly diffused by publications. It needs the appeal of living voices. It was that which extinguished negro Slavery fifty years ago; and it is that, and that alone, in my belief, which will arouse again the flame which has in these fifty years died down into its ashes. But the same enthusiasm may again be kindled to the extinction of Slavery throughout the world. Now, sir, I feel that I ought not to delay you and this assembly longer. What I will say in conclusion is this: I know no people on the face of the earth bound by such strict obligations to give freedom to men as we are. We are bound by the liberty which is an heirloom from our ancestors; the liberty of our own land in which Slavery became extinct and serfdom could not survive; on the coast of England, if a Slave set his foot, he is free. "The Slave cannot breathe in England," for the first draught of vital English air makes him free. We are bound by the great federation of our Christianity, which binds us in sympathy, not only with Christians, but with the whole human race, for whom our Divine Lord and Saviour Jesus Christ shed His precious blood. We are bound by the wrong that we have done in the past; by the deep and indelible memories of the wrong which England has inflicted on the African race in the centuries gone by; we are bound by the memory of the reparation which England has nobly made; and lastly by the responsibility of the great Empire which has been entrusted to us, for Imperial power is a stewardship, laying on us the obligation to serve all peoples and nations with whom we come in contact. If these things be so, then we are above all men bound by all the strictest obligations which bind a civilised, a Christian, and an Imperial race.

MR. HENRY RICHARD, M.P., also supported the resolution. He said.—I presume that the principle on which the proceedings of this meeting have been arranged is this, that the meeting should have as much as possible of a representative character, so that all classes of the community should appear to bear part in this memorable celebration. Royalty is honourably and most efficiently represented. The Liberal party is represented by two Cabinet Ministers. The Conservative party is represented by the distinguished leader of that party in the House of Commons. The Church of England is represented by its highest dignitary; the Roman Catholic Church by its highest dignitary but one. And I believe I owe the distinction of being asked to address a few words to you on this occasion to the fact that I am supposed in some sort to represent the Nonconformists of England and Wales, who have been the steadfast and strenuous upholders of the Anti-Slavery cause from its first inception by Clarkson and Wilberforce down to the present day; and they are entitled to the credit of having stuck to this cause through evil report as well as through good report, through the period of its greatest unpopularity, when it was regarded by many as a forlorn hope, and by some as a dangerous and revolutionary enterprise, and when its promoters were exposed to no little obloquy and social persecution. For it is well to remember, even amid the triumphs, of this and this, in some respects, is a very triumphant day for the Anti-Slavery cause, that there was a time when public opinion in England was arrayed against the Abolitionists. I remember that Sir Thomas Fowell Buxton, a name that deserves to be had in everlasting remembrance in this

connection, in a letter written in 1824, and cited in the most interesting biography of his father by Mr. Charles Buxton, says of himself:—"The degree of—opposition I will not call it—but of virulence against me is quite surprising. I must question whether there is a more unpopular individual than myself in the House of Commons at this moment." And, even so far down as 1830, one of the Anti-Slavery Committees then in existence reports that scarcely a newspaper or magazine could be found which on this topic was just enough to be neutral, and by far the greater part combined to oppose the Abolitionists. What a change since that time to the state of opinion which now prevails, when it would be difficult to find a man or woman in the United Kingdom ready to say a word in favour of the institution of Slavery! May I add another word in justice to a most excellent man, who bore a very important and conspicuous part in the abolition of Slavery, but whose name seems to have slipped out of the memory of the modern friends of the cause? I refer to Joseph Sturge, of Birmingham. Not only was he associated as an earnest co-worker with Clarkson, and Cropper, and Buxton, and Brougham, but to him belongs the distinction of having dealt the last mortal blow to Slavery in the West Indies. For, as many here are aware, the Act of 1834 did not absolutely abolish Slavery. It continued it in a modified form for seven years, and by a certain construction of the Act even possibly for a much longer period, under the name of apprenticeship. No doubt those who passed the Act hoped by this system of transition gradually to prepare the Slaves for liberty. But when the operation of this system came to be inquired into, it was found that, though the use of the lash was prohibited, in no other respect whatever, as Lord Brougham stated in the House of Lords, was the condition of the Slave improved—in many instances it was very much worse. Well, against this system Joseph Sturge resolved to wage war. He went himself to the West Indies, accompanied by two devoted friends, and, at great expense of money and labour and fatigue, and not inconsiderable personal peril, investigated the whole matter on the spot, and brought back such ample evidence of the cruelty and iniquity of the system of apprenticeship as to arouse an agitation through the country which led to its abolition. Public meetings were held, conferences of delegates from all parts of the kingdom assembled in London, the House of Commons was deluged with petitions. The subject was brought before the House by a motion. It was resisted by the Government and was defeated. But, nothing daunted, the promoters of the agitation brought it forward again in a slightly altered form during the same session, the motion in this case having been moved by Sir Eardley Wilmot, whose son is on this platform to-day, and it was seconded by Mr. Charles Villiers. The Government again resisted, but I am happy to say, though it was a Liberal Government, it was defeated by a majority of four. Very soon after, Slavery was abolished. There were, of course, many faithful and earnest workers acting with Mr. Sturge; but the main impulse came from the faith, and courage, and indomitable pluck of this one man. As Lord Brougham afterwards said to my friend Mr. Cobden, "Joseph Sturge won that game off his own bat." I submit, therefore, that, if any column or memento were raised to the honour of those who distinguished themselves in this holy war, the name of Joseph Sturge is entitled to an honourable and conspicuous place.

CANON WILBERFORCE, who was much cheered, said he was perfectly aware that his only claim to stand before them that evening must be found in the twice-perilous inheritance of the name which he bore. When his Royal Highness was speaking at the meeting at Exeter Hall at which his illustrious father took the chair, he could not help remembering that the principal speaker at that meeting was his own father, and he remembered how at that time, with all his hereditary hatred of Slavery, his father electrified the audience. Sir Stafford Northcote spoke of the power that actuated his grandfather in that long labour of his. It was a tradition in the family that he brought this question where David brought Goliath, not face to face with man's power and human diplomacy, but face to face with the living God. It was this power that was well expressed by one who said that slavery virtually died when Jesus of Nazareth died a slave's death on the cross, and those who followed Him in spirit were bound to do all in their power to suppress this great evil. (Cheers.)

The motion was then put and carried unanimously.

The LORD MAYOR then proposed the following :—" That this meeting offers its loyal and hearty thanks to his Royal Highness the Prince of Wales for graciously presiding over the first jubilee meeting commemorative of the emancipation of Slaves in British colonies ; thus continuing the sympathy and support so freely accorded to the great cause of human freedom by his illustrious father the late Prince Consort, and by other members of the Royal Family." In the course of his remarks he highly complimented his Royal Highness on the graphic manner in which he had stated the case they had met to consider, and he hoped that great benefit might arise from his exertions that day. (Cheers.)

SIR THOMAS FOWELL BUXTON seconded the motion, which on being put was passed by acclamation, the audience rising to their feet and cheering enthusiastically.

The PRINCE OF WALES, in reply, said, after thanking the proposers of the vote and the meeting for the manner in which it had been received :—" I am not likely to forget this important day, and most sincerely do I hope that important results may accrue from it. We have to-day celebrated the past, but we have the future to look to, as many speakers have said, and I cannot do better than agree with my right hon. friend on my left (Mr. Forster) that we must act with caution. But with due caution, and with the advice and good example which have been set, I feel sure that in time all countries will follow in the footsteps of England. (Cheers.) The best chance of a complete abolition of Slavery will lie in civilisation, in opening up those great countries, Asia and Africa, many parts of which are now known to but few Europeans, and in disseminating education. (Cheers.) In time people will see that they have derived no benefit from having Slaves, that the freeman will do his work far better than the one who is forced to labour. I mentioned in first speaking the names of many men connected with the subject on which we have met to-day. I will now add the name of one who was taken from us a few months ago, and who always had the deepest interest in this Society—I allude to the eminent and much regretted statesman Sir Bartle Frere. (Cheers.) And on this occasion his widow, Lady Frere, has sent to us these slave irons [indicating the chains in front], which were brought some years ago from Zanzibar by Sir Bartle Frere, and you will, by looking at these implements of the slavers, be convinced more, perhaps, than by anything else, of the cruelty and hardships which slaves in this part of Africa had to undergo. (Hear, hear.) I will not detain you longer, but I must thank you once more for the kind support you have given me to-day, and also those gentlemen, many of them old and valued friends of my own, who have addressed you in such eloquent and exhaustive speeches.

The Prince vacated the chair, which was then taken by the Lord Mayor, and his Royal Highness left, amid loud cheers.

CAPSUNE, a little slave boy, set free by General Gordon from a slave gang, was here presented to his Royal Highness by MR. ALLEN, the Secretary.

MR. A. PEASE, M.P., proposed :—" That in view of the necessity for continued exertion on the part of the British and Foreign Anti-Slavery Society in the prosecution of its work, it is the earnest desire of this meeting that the British public should give it a sustained and generous pecuniary support." He said that if the movement was to go on it must receive more pecuniary support than it had at present. The amount received by the Society was only about £200 a year, and to fulfil its main desires it was necessary to spend from £1,000 to £1,200 per annum. If they felt their hearts warmed by the excellent speeches that had been delivered that day, he trusted they would show their sympathy by assisting in a practical manner the Society. Perhaps he might assist those who wished to do that by telling them that its offices were at 55, New Broad-street.

SIR JOHN GORRIE seconded the resolution.

ALDERMAN SIR W. M'ARTHUR, M.P., in supporting it, said that the Society had been supported almost entirely by the Society of Friends. Funds were required, and, as they all knew, it was impossible for any Society to be carried on without money. Reference had been made to the illustrious men that had taken a prominent part in urging forward the movement for the abolition of Slavery ; but there was another class whose names they ought to hold in veneration,

namely, the devoted missionaries who had borne the burden and heat of the day, and who in some cases had suffered martyrdom for the cause. (Hear. hear.)

The proposition was carried *nem. con.*

MR. E. STURGE moved:—"That the hearty thanks of this meeting be offered to the Right Hon. the Lord Mayor, M.P., for kindly granting the use of the Guildhall on this occasion, and for the courteous manner in which he has used his great influence to forward the objects of the Anti-Slavery cause."

MR. JAMES CROPPER, M.P., seconded the motion, and Sir Joseph Whitwell Pease, M.P., put it to the meeting. It was carried by acclamation.

The LORD MAYOR, in reply, said that he thought that, so far as he was concerned, the thanks were due to the City Lands Committee, who had made, by providing chairs, &c., arrangements for the comfort of visitors to the hall. He believed it was within his province to give the bare walls of the building for the meeting, but that would not avail much unless other accommodation were supplied. He thought he might congratulate them all upon the success of the meeting, and he trusted that the remarks that had fallen as to the necessity for increased pecuniary support in connection with the Society would not have been made in vain. He was sure they all felt indebted to the Prince of Wales and the members of his illustrious family for the way in which they had come forward to show their sense of the righteousness of the Act that had been carried into effect that day fifty years ago. (Applause.)

The proceedings then terminated.

AFTER THE MEETING

His Royal Highness the Prince of Wales

GRACIOUSLY CONSENTED TO BECOME

PATRON

OF

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Obituary.

THE LATE CAPTAIN FOOT, R.N.

WE regret to learn by telegraph of the death of Captain Foot, R.N., who was lately appointed Consul for the Nyassa District. This makes another victim to the deadly African climate.

THE ANTI-SLAVERY JUBILEE.

AN INTERVIEW WITH THE SECRETARY OF THE ANTI-SLAVERY SOCIETY.

(Reprinted from the "Pall Mall Gazette" of August 1, 1884.)

"It is fifty years to-day since the great Act of Emancipation came into operation, by which every slave in the British colonies became a free man. Twenty millions sterling paid down to the owners of these human chattels at once attested the sincerity of the national devotion to the principle of human liberty, and the strict regard paid by the English people to the claims of property, even when that property was human flesh. It was a happy thought which led the British and Foreign Anti-Slavery Society to determine to commemorate this great historical Act of Emancipation by a Jubilee Meeting at the Guildhall this afternoon, over which the Prince of Wales has promised to preside. In view of the public interest excited by this interesting anniversary, one of our staff sought an interview with Mr. C. H. Allen, the zealous and indefatigable secretary of the Anti-Slavery Society, and the following report of the conversation that took place will be found to cover most of the ground :"—

"August 1, 1834, was a great day for England and for humanity," said Mr. Allen, "and the popular rejoicings which took place on that occasion are among the most vivid recollections of my boyhood. Slavery was a terrible reality to us in those days, a monster, the horror and the shame of which was keenly felt by the nation. Half a century has rolled by, since then ; in fifty years a new generation has grown up, which finds it difficult, not to say impossible, to recall the enthusiasm that animated our fathers. Slavery is to Englishmen a thing with which they have no personal concern. Its moral leprosy does not cleave to our garments, and we are therefore supposed to be free from any necessity to bestir ourselves in the matter. We paid £20,000,000. We liberated our slaves. That was our share. Let other nations follow our example. We have done enough. That in a rough way represents the feeling of Englishmen to-day. There is no longer among us a Clarkson or a Wilberforce, nor do we support the cause for which they laboured with anything approaching to the liberality and devotion which enabled them to carry their cause to victory in spite of almost insurmountable obstacles.

"The work of abolition was perhaps always more or less the work of a few. There was no doubt a very widespread sympathy for the cause in the abstract, but its chief promoters and sustainers were from the first a mere handful of public-spirited men, largely recruited from the Society of Friends ; and although some of them are still with us they have not bequeathed their zeal to their successors. Were it not so our society would not be left to carry on the crusade against the sum of all villainies with an annual revenue of £200 a year, which has to be supplemented by liberal donations from a few generous supporters.

"There is a prejudice existing against our society in some quarters owing to the mistaken belief that we advocate war as a means of suppressing slavery. It is a total mistake. Quakers are not wont to found societies for waging war even against slavery, and as a matter of fact our constitution strictly provides that the extinction of slavery is to be sought by 'the employment of those means which are of a moral, religious, and pacific character.' The only basis for the popular calumny is that we have maintained, and as long as we continue to exist will continue to maintain, that wherever the British flag flies no slave shall breathe, and that the rights and

interests of all emancipated slaves shall be cared for as sedulously as the property of their former owners. We do not seek to extend the sovereignty of England in the hope that the conqueror will prove an emancipator. We only insist that when the soldier has made his conquests the legislator shall not forget his responsibilities. In other words, that when England has exerted her power she shall not neglect her duty. Our society has been a sort of conscience to the empire, and it will be an evil day for the coloured man when England allows that conscience to be silenced by their neglect.

"Another delusion not less mischievous is the idea prevailing in some quarters that our work is done, that slavery is extinct, and that there is therefore no need of any further sacrifices to carry 'the civilizing torch of freedom' among the nations of the earth. Would that it were the case! No one would rejoice more than I if our society had attained that supreme object of its existence, and could cease to exist because there was no longer a slave to free. But surely the most careless cannot have forgotten Africa. That is one of the most populous of continents; but it is, from the Mediterranean to the Indian Ocean, a continent of slaves. A great reservoir of slaves—a vast arena of slave raids; the hunting ground of slave traders, whose map is threaded by slave routes, and whose roads are marked by the bleaching skulls of the victims of the slaver. A dark continent truly, the mere overflow of which fills Moslem Asia with slaves. There is work in Africa alone for a dozen societies such as ours. But Africa is not the only continent where there is great and urgent need for the exertions of the Argus eye of organized philanthropy. Turn where we will, one can hardly fail to see some territory blighted by some form of slavery.

"Before passing in review the field yet to be won for freedom, I would like just to say a word upon the triumphs already attained. Briefly stated, we may say that all European Powers but Spain have recognized that the owning of slaves is an offence against humanity, not to be tolerated by any of their subjects. That is a great gain. Russia has emancipated all her serfs; slavery has ceased to be legal in British India; the legal status of slavery has been suppressed in West Africa; and the American Union has purged itself from the guilt of slavery in one of the most tremendous wars of modern times. Nor is it only civilized nations that have placed slavery outside the pale of the law. The Bey of Tunis abolished slavery before his dominions were absorbed by France. Emancipation follows the wake of Russian conquest in Central Asia. In Brazil and Cuba gradual emancipation offers a prospect of the entire extinction of slavery before many years are past. So that we may say with truth that civilization is now almost entirely free from the older forms of slavery and the slave trade.

"That is a great deal to be thankful for. But the world is not half civilised, and even in the civilised regions new forms of servitude are continually springing up which recall the worst horrors of the old Slavery. Look at China. There are probably at this moment fifty million Slaves in that great empire. We can do nothing for them, but at Hong King, at our treaty ports, and elsewhere we might do much more than we do to enforce the sound principle of personal freedom. We cannot hinder the Chinese having Slaves, but we might more vigorously punish British subjects who keep Slaves, and above all, we should repress the horrible custom, largely prevailing in Hong Kong, of importing females Slaves for immoral purposes. It is a veritable Slave-trade of the worst kind. The girls are bought and sold like sheep, and their fate is unspeakable infamy. Yet this goes on every day under the British flag. At the Straits Settlements, also, there prevails an elaborate system of domestic Slavery with which it is most difficult to deal. If a man gets into debt he can pawn himself, his wife, and all his children to his creditor, who becomes to all intents and purposes his owner. It is a bad system, and it is one of the many reasons for the necessity for constant vigilance. Another illustration of the need for watchfulness is afforded by the labour traffic of the Southern Seas. There under the British flag Englishmen have established a system of labour-recruiting which in many respects is identical with the Slave-trade. Efforts have been made to regulate it, but hitherto they have failed. Its total abolition seems the only way out of the difficulty. Whenever you have coloured men employed by whites you have a great temptation that the latter will reduce the former to a condition of vassalage indistinguishable from Slavery. Take the case of Queens-

land. We look with the gravest suspicion upon the attempts to import Cinghalese coolies to work the sugar plantations on the coast. Malabar blacks might do, but Cinghalese, who at home never work on their own coffee plantations, have been carried off to Brisbane and set to work which must be fatal. The whole of the coolie traffic requires the most vigorous overhauling. The regulations that have been framed in order to ensure that the coolie labourer knows where he is going and the terms of his engagement are much too laxly enforced; but we greatly doubt whether any system of coolie immigration can be framed which would not lead to gross abuse.

"In India we believe that male slavery has practically ceased since 1843 by the simple operation of abolishing the legal status of the slave. But among women in the secret recesses of the harem, into which no man can penetrate, a good deal of slavery lingers, to await exposure and extinction at the hands of some future Mrs. Fry. Travelling further west we come to the French colony of Réunion, where a form of slavery still exists under the euphemism of the *engagée* system. Thanks largely to the attention called to it by this society, Lord Hartington, when Secretary for India, entirely suppressed the emigration of coolies from India to the French colonies. We could get no security for their good treatment, and it was the right thing to do. But the immediate result was to precipitate the French upon Madagascar, where they hope to find a fresh recruiting ground for their planters.

"We have now come to Africa, the continent of the slave. The utmost that we can do seems less than nothing compared with the magnitude of the evil with which we are struggling. Our only hope of suppressing the slave trade in Africa is by stopping the demand for slaves in Egypt and outside the borders. No cruisers will be able to prevent swift Arab dhows slipping across the Red Sea, laden to the gunwale with the wretched victims of slave traders in the Soudan. The law governing the seizure of slavers is shamefully lax. If a slaver can run his dhow ashore he can land his cargo beneath the guns of our cruisers, who can only make seizures on the high seas. Then, again, the slaver has only to secure a French flag, and he is free from all danger. If a captain make a technical mistake, although morally he may have been right, he is compelled to pay heavy damages to the rascally owner of the disguised slaver. Altogether it is a bad business. We do not believe in cruisers; but if you have a squadron detailed for the suppression of the slave trade, it should not be compelled to work under impossible conditions. Something might be done by holding the Red Sea ports, but our great reliance must always be on diminishing the demand. So far as one great slave market is concerned, it is not difficult. Egypt lies in the hollow of our hand. Why can we not do there as we do in India, and induce the Khedive to issue a decree declaring that the legal status of slavery is abolished, and thereby allowing all slaves to free themselves, if, and when they pleased? Sir Evelyn Baring objects to this, but if we wield supreme power in Egypt I hardly see how we can continue to evade our responsibilities. Pressure brought to bear on Turkey to increase the severity of the regulations against the slave trade might do something in Arabia; but so long as these regions remain Mahomedan, so long is it to be feared they will drain the life-blood of Africa, in spite of all that we can do. In Northern Africa slavery exists unabashed in Morocco, and our British Resident seldom lifts a finger to induce his Imperial protégé to suppress the slave markets which disgrace Tangiers. On the western coast the slave trade has ceased to exist in the cessation of the demand for slaves from the New World. Further south there is reason to fear that the Portuguese have established a system differing little from slavery—a strong reason for rejoicing that the recent attempt to extend her dominion to the Congo has been promptly checked.

"Across the Atlantic the emancipation of the slaves in the Southern States, although effected in the worst way, has been a great economical success. The free South raises more cotton than ever was raised by slave labour; and although the negro citizen is by no means perfect, he is, with all his faults, higher in the scale of manhood than when he was a slave. In Cuba we have one of the black spots of the world. It is cursed by slavery to this day, and the half-hearted attempts of the Spanish Government to rid the Pearl of the Antilles from this dark stain have met with a very partial success. In our own West Indian possessions the chief complaint is

that the emancipated negro is too comfortable to work. He is not too comfortable to work for himself, nor would he refuse to work for others at a reasonable wage. That he is not reluctant to labour may be seen from the fact that thousands have flocked to the Panama Canal to work as navvies under M. de Lesseps. In South America slow but steady progress is being made in Brazil, the only slave State left in the New World. There are nearly 1,500,000 slaves still to be emancipated, and only one province in the empire is entirely free.

"To sum up, we have still to uproot slavery of the old kind from Cuba and Brazil. We have to suppress domestic slavery in the Straits Settlements and in Egypt; we have to put down the labour traffic in the Pacific, and to discountenance in every way the importation of coolie traffic to the Mauritius, Queensland, and the West Indies. We have to bring pressure to bear upon the French and Portuguese to prevent the re-establishment of slavery under a nominal apprenticeship, and we have to seek a modification of the laws which at present cripple the efficiency of our squadron on the East Coast of Africa. And, above all, we have to keep our eyes fixed on that open sore of the world, the African slave trade, and compel the civilised world to realise the horrors that are ceaselessly enacted on the Dark Continent.

"These things are beyond the strength of a society inadequately supported as ours. We do what we can; but if the work is to be kept up in a proper style, it will have to be properly supported. We sadly want a few hundred fresh annual subscribers of one guinea each. Surely rich anti-slavery England might furnish these."

A SLAVE AUCTIONEER.

MR. JOHN CAMPBELL, who believes that he is now the sole survivor of the American Slave-auctioneers, has just published his confessions, which, as might be expected, are singularly interesting. He became a Slave-auctioneer in 1835, and carried on the business for nearly twenty-six years, during which period he sold no fewer than fifteen thousand human beings. The largest sum he ever obtained for a single Slave was 9,000 dols.—that price being paid by a Tennessee bachelor for a beautiful quadroon girl at Louisville in 1853. Other girls ranging in colour from light chocolate to white, brought from 3,000 dols. to 6,000 dols.; and New Orleans, Louisville, Charleston, and Baltimore were at one time the best markets for such "goods." After 1858, however, the trade at Louisville and Baltimore, on account of the proximity of those cities to the North, rapidly declined, and no sales were effected there after the beginning of 1861. Many traces of the old Slave-dealing days still remain. Beneath most of the Southern hotels that were built before the war there are cellars in which the servants of travellers used to be locked up for the night. Mr. Campbell sold his last Slave in May, 1861; he was going from St. Louis to New Orleans on board the Mississippi steamer *Star of the South*, and one of his fellow-passengers (who was taking some negroes to a plantation in Arkansas) happened to lose all his ready money at poker. The man thereupon staked two of his male Slaves, and lost them. They were at once put up at auction; but, owing to the bad times, sold for only 1,600 dols. the two. It is worth noticing that in Mr. Campbell's opinion the most tyrannical Slave-masters were the Northerners who had settled in the South. The true Southerners were, he says, almost uniformly kind and considerate in their treatment of their human chattels.—*Western Times*, 18th June, 1884.

ABYSSINIA.

DR. GERHARD ROHLFS gives an interesting paper to our contemporary *Africa*. The following geographical notes respecting that extraordinary kingdom will be read with interest:—

"Abyssinia has a surface of about 300,000 English square miles, and scarcely two millions of inhabitants. What a disproportion this is! Belgium has five millions of inhabitants, occupying 11,373 square miles; Saxony two and a half millions, with 6,777 square miles. Is Abyssinia a desert, or does it lie frozen near the Pole? No! Its foot rests on a soil warmed by a tropical sun, and its head is lifted up to the region of eternal snows. Thus there descends on it the blessings of every climate, but the soil has not been prepared by labour and cultivation to receive the gifts of nature. What it scatters falls on thorny ground or is swept away by the storm.

"There are storms from without and within that assail the country. Without, Abyssinia is like a fortress, and towers some 15,000 feet in height. With its palladium of Christianity, it needs to be guarded from the Moslem peoples that surround it. On the north there is Egypt with its increasing pressure, Massowa, the port, the mouth by which Abyssinia might have spoken with the nations, has also been lost. On the east is the Red Sea, but the coast district is inhabited at distances of varying breadth by Mohammedan races, under Egyptian rule. On the west the chief rivers flow into Egyptian territory. And thus Abyssinia, bordered by dangerous enemies, is in danger of stagnancy, of deprivation of the light and warmth arising from free intercourse with foreign countries."

MEDICAL MISSION IN MADAGASCAR.

WE have been favoured with a copy of the Report of the Medical Mission in Madagascar for 1883, presented to the Joint Medical Mission Committee of the London Missionary Society and the Friends' Foreign Association in Madagascar, held at Antananarivo, February 13th, 1884. This Report, signed by J. TREGELLES FOX, M.R.C.S., is one of painful interest at the present moment. Although the Mission is doing excellent work, it is easy to see that the hostile action taken by France has produced a deteriorating effect upon the natives of Madagascar which will not easily be obliterated.

In his "retrospect of the year," Dr. Fox thus speaks of the effect of the spirit of war, and his narrative will certainly increase the sympathy with which our readers have always contemplated this distant mission:—

"Wars and rumours of wars have a disastrous effect on all forms of mission work, I suppose, and the Medical Mission has been injured with the rest, though not on account of lessened sickness and suffering;—far from this, these have increased, especially among the poor soldiery. But in times of war the forces of evil in its more tangible forms seem, as it were, to be let loose, and one result of this is a manifest lowering of the regard for human life and compassion for human pain, combined with a fatalism allied to indifference. The people get callous, and so many of them do not take the trouble to bring their sick, even if not utterly unable to do so. . . .

"The Medical Mission still holds up its head. I think it has its share of influence in counteracting the anti-European feeling, which is naturally much more manifest since the war; whilst it gives opportunity—alas! more than we have had grace fully to utilize—for religious influence and the preaching of the gospel.

"Whilst one cannot hope, until further help comes from England, to get through even the larger part of the work which lies ready to be done, medically, educationally, and spiritually—for it is far too much for us even to attempt—yet one can look forward with hope and trust."

It is difficult for us in our quiet English homes to realize the forlorn and desolate condition of the little

band of missionaries cut off from the outer world by a cruel blockade from a Christian nation (!) and uncertain whether the converts to Christianity amongst the natives may not be tempted to revert to their ancient paganism. The quarrels of Christian nations must indeed be a sore puzzle to the races whom they attempt to civilize.

SLAVERY.

Miss GRAHAM's Report of her work in the Medical Mission gives a little picture of Slave life in Madagascar, which is specially addressed to the young:—

"Perhaps you happy English boys and girls do not know that Slavery still exists in this land of Madagascar. We missionaries and others do all that we can to hasten the day when all the Slaves shall be free. We are very glad to help any of this class, such as a poor little boy who was brought into the hospital by his mistress, suffering from bronchitis and from blows he had received from his master, who was ill, and who had set the little fellow of seven to take charge of the lamp during the night. The Malagasy lamp is an iron saucer filled with fat or lard, with a piece of rag twisted and put into it, to hang over one side; this wick wants constant attention, or it will either cause a great blaze or die out. This poor little fellow, like most children after bed-time, felt very sleepy and forgot about the light, which went out, and he was beaten severely for his negligence. We often have a number of children, Slaves and free together, in the hospital, and very happy they are when recovering from their various ailments.

. . . Shall we again remind our friends how glad we are to receive gifts of patchwork, pocket-handkerchiefs, needles, pins, tape, sewing-cotton, toys and sweets; and if any of our older friends would send us a musical box for the wards, the Malagasy are very fond of music, and quite appreciate a little occasionally to soothe them when in great pain.

This Medical Mission in Madagascar, spending only about £1,000 per annum, and relieving some 3,000 out-patients, besides 350 patients in the Hospital during the year, is well worthy the support of the public in England, who have lately so liberally subscribed to the Sunday Hospital Fund.

EMANCIPATION IN BRAZIL.

WOJ2AO WE have already had the pleasure of announcing that the province of Ceará has completely relieved herself from the stigma of slave-holding, and we now publish with great satisfaction the following translation from "A Constituição," of July 10th last, by which it will be seen that Amazonas, the largest and most northerly province of Brazil, has followed the example so nobly set by its sister province—

"FREE AMAZONAS."

"This is a *fete* day for our sister province. At this hour there is not a single Slave remaining in its vast territory.

"All its citizens are now free, and this fact will have great weight on its future progress.

"Thus Amazonas becomes the second polished diamond in the diadem which adorns the brow of Brazil.

"We felicitate the province on its grand future now that it has freed its Slaves, and we hope that its Government will not delay in adopting the means to render its happiness permanent."

We think that a meed of praise is justly due to Don Pedro II., the enlightened ruler of this vast territory to whom is unquestionably due the initiative in this as in other reforms.

FORM OF BEQUEST

TO THE

ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling (free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate, as is legally applicable to such purpose."

A JUBILEE ANTI-SLAVERY MEETING

WILL BE HELD AT

MANCHESTER,

On Thursday, the 23rd October,

IN THE

FREE TRADE HALL.

Mr. H. M. STANLEY,

THE CELEBRATED AFRICAN EXPLORER,

Will relate some of his experiences amongst the Slave-
Hunters of Central Africa,

AND

THE MEETING WILL BE ADDRESSED BY

HIS EMINENCE CARDINAL MANNING.

THE RIGHT REV. THE BISHOP OF SALFORD.

MR. ARTHUR PEASE, M.P.

MR. J. CROPPER, M.P.

SIR T. FOWELL BUXTON, Bart.

MR. R. W. FELKIN, late Medical Missionary at the Court of King
M'tesa.

THE REV. CHAUNCEY MAPLES, of the Universities' Mission to
Central Africa.

THE REV. T. L. JOHNSON (coloured), late a slave for 28 years,
And other gentlemen.

The Chair will be taken at 7.30 p.m., by Mr. JAMES HUTTON,
President of the Manchester Chamber of Commerce.

Further particulars will be announced in the public press.

HOME FOR FREED WOMEN SLAVES, CAIRO.

Under the Patronage of Her Majesty the Queen.

.....

SIR EVELYN BARING, President of the Cairo Committee, estimates that 35 Slaves receive their freedom from some cause or other *every month* in Cairo alone. Friendless and unprotected, unable to obtain an honest living, these poor creatures are thrown on the streets, to become victims of a Slavery more vile than that from which they have been freed.

It is intended to form a HOME, where these women and girls can be received and protected, until they have learnt some honest means of livelihood, or can be placed out as domestic servants, or respectably married.

The HOME will be under the management of an influential Committee in Cairo, including Sir Evelyn Baring, Nubar Pasha, Judge Sheldon Amos, Col. Scott Moncrieff, *Treasurer*, Dr. Schweinfurth, and many others, ladies and gentlemen. A small Committee has been formed in London, to collect funds, and urge the claims of the HOME, viz., the Rt. Hon. the Lord Mayor, M.P., the Rt. Hon. W. E. Forster, M.P., Sir T. Fowell Buxton, Bart., Mr. Edmund Sturge, and Mr. Joseph Allen, *Treasurer*.

The following sums have already been received or promised :

	£	s.	d.		£	s.	d.
HER MOST GRACIOUS MAJESTY				H. D. B.	10	10	0
THE QUEEN	100	0	0	E. B.	10	0	0
Sir T. F. Buxton, Bart. ..	100	0	0	Mrs. S. E. Smith ..	10	0	0
S. Morley, Esq., M.P. ..	100	0	0	A Churchman	10	0	0
T. Fowell Buxton, Esq. ..	100	0	0	Misses Hopkins ..	10	0	0
J. G. Barclay, Esq. ...	100	0	0	Thos. Harvey, Esq. ..	10	0	0
Right Hon. W. E. Forster, M.P.	50	0	0	G. W. Medley, Esq. ..	10	0	0
A. Pease, Esq., M.P. ..	50	0	0	His Eminence Cardinal Manning	5	0	0
The Countess de Noailles..	50	0	0	Miss C. E. Buxton ..	5	0	0
J. Stevenson, Esq. ..	50	0	0	Lord Justice Fry ..	5	0	0
Dowager Lady Buxton ..	50	0	0	Mrs. Surtees-Allnatt ..	5	0	0
James Cropper, Esq., M.P.	50	0	0	Wm. Harvey, Esq. ..	5	0	0
E. Schiff, Esq. ..	25	0	0	Rev. Canon Jackson ..	5	0	0
A Friend, per E. S. ..	25	0	0	Miss Macaulay ..	5	0	0
Sir J. W. Pease, Bart., M.P.	25	0	0	B. B.	5	0	0
F. W. Buxton, Esq., M.P. ...	21	0	0	Mrs. Binns	5	0	0
Right Hon. W. E. Gladstone	20	0	0	R. Fox	5	0	0
Right Hon. Earl Granville	20	0	0	The Very Rev. The Dean of St.			
Lady Buxton, exor. for late J. Buxton	20	0	0	Paul's	5	0	0
H. V.	20	0	0	W. Middlemore, Esq. ..	5	0	0
S. Gurney Buxton, Esq. ..	20	0	0	Mrs. Barnet	5	0	0
George Sturge, Esq. ..	20	0	0	Sir J. H. Kennaway, Bart., M.P.	5	0	0
Anti-Slavery Friends in York	14	0	0	Hon. Dudley Campbell ..	5	0	0

Many of the above sums are annual subscriptions for two years—and there are sums under £5 amounting to about £40.

It is obvious that a much larger sum will be required in order to render the HOME efficient, and it is confidently hoped that the Appeal now made will be cordially responded to.

The British and Foreign Anti-Slavery Society have kindly provided office accommodation and clerical labour *gratis*. Cheques crossed "Dimsdale, Fowler & Co." may be forwarded to any of the London Committee, or to CHAS. H. ALLEN, *Hon. Secretary*.

55, New Broad Street, London, E.C.

FRIENDLESS AND FALLEN YOUNG WOMEN AND GIRLS.

TO THE READER,—

The happiness of many thousands of young girls and women is imperilled, and often actually destroyed, by the improvidence and wicked selfishness of others; and these young creatures, if left without Christian sympathy and help, would be lost both for time and eternity.

The London Female Preventive and Reformatory Institution was established in 1857, to succour young women and girls. Preventive Homes, Reformatories, and an Open-all-night Refuge, have been opened to help these, and not less than 20,000 young women and girls have been admitted!

This year already more than 1,000 applications have been made at the Office, 200, Euston Road, and every suitable case has been promptly helped.

The Committee have more than exhausted the funds placed at their disposal, and now they require £2,000 in donations before the end of the year.

The Reader is earnestly appealed to, to send a *contribution* towards the required amount, that the work may not only be sustained, but ever extended.

Contributions will be thankfully received by the Bankers, LLOYDS, BARNET, and BOSANQUET (Limited), 73, Lombard Street; FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers; or, yours obediently,

EDWARD W. THOMAS,
200, Euston Road, N.W.

EXTRACTS FROM THE CONSTITUTION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

That the objects of this Society be :—The Universal Extinction of Slavery and the Slave-trade, and the Protection of the Rights and Interests of the Enfranchised Population in the British Possessions and of all Persons captured as Slaves.

That the following shall be the fundamental principles of the Society :—

That so long as Slavery exists, there is no reasonable prospect of the annihilation of the Slave-trade, and of extinguishing the sale and barter of human beings; that the extinction of Slavery and the Slave-trade will be attained most effectually by the employment of those means which are of a *moral, religious, and pacific character*; and that no measures be resorted to by this Society, in the prosecution of these objects, but such as are in entire accordance with these principles.

That the following be among the means to be employed by this Society :—

To circulate, both at home and abroad, accurate information on the enormities of the Slave-trade and Slavery; to furnish evidence to the inhabitants of Slave-holding countries, not only of the practicability, but of the pecuniary advantage of free labour; to diffuse authentic intelligence respecting the results of emancipation, &c., &c.

For particulars of the Society's work apply to the Secretary,
Mr. C. H. ALLEN, 55, New Broad Street, London, E.C.

WHAT SHALL I DRINK?

THE "LANCET" says:—

"We counsel the public to drink their lime-juice whenever and wherever they list. There are with this, as with other liquids, pure and adulterated varieties. But they may be assured that, as a rule, lime-juice is, particularly during the summer, a far more wholesome drink than any form of alcohol, and that, say, an ounce or two of the pure juice in a tumbler of really cold water, sweetened to taste, is about the pleasantest beverage that can be taken when the thermometer is over 65 deg. or 70 deg. F. We commend this drink to the attention of the coffee-tavern companies, but recommend them to procure the *best* West India lime-juice as more wholesome than any mixture containing other ingredients."—*Lancet*, 1879.

"We have subjected the samples of the 'Lime-Fruit Juice' of the Montserrat Company to full analysis, with a view to test its quality and purity. We have found it to be in sound condition, and entirely free from adulteration."—*Lancet*, 1870.

"MONTSERRAT" LIME-FRUIT JUICE IS THE BEST,

BECAUSE it is the only Lime-Juice produced uniformly from one Plantation, and from Trees cultivated for the purpose.

BECAUSE, being from Ripe, Sound Fruit only, it has all the Delicate Aroma peculiar to the Fruit, and is richer in Citricity than any other.

100,000 Gallons Imported in One Year!
FROM ALL DRUGGISTS.

ALSO

"MONTSERRAT" Pure Lime-Fruit Cordials.

AROMATIC	JARGONELLE	PINEAPPLE	RASPBERRY	SARSAPARILLA
LIMETTA	PEPPERMINT	CLOVE	QUININE	STRAWBERRY

Retail from Grocers, Druggists, Wine Merchants, everywhere.

"PANNUS CORIUM."

The Easiest Boots in the World.

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AND

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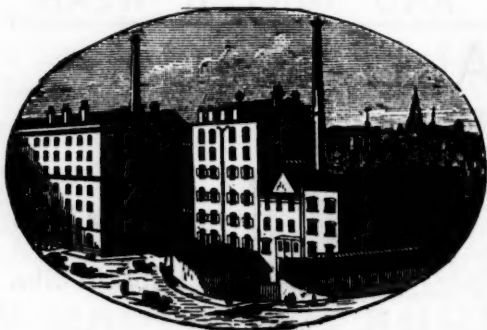
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